'how to dreſs up her doll, to make its ſleeve-
'knots, its flounces, its head-dreſs, &c. ſhe
'is obliged to have ſo much recourſe to the
'people about her, for their aſſiſtance in theſe
'articles, that it would be much more agree-
'able to her to owe them all to her own in-
'duſtry. Hence we have a good reaſon for
'the firſt leſſons that are uſually taught theſe
'young females: in which we do not appear
'to be ſetting them a taſk, but obliging
'them, by inſtructing them in what is im-
'mediately uſeful to themſelves. And, in
'fact, almoſt all of them learn with reluct-
'ance to read and write; but very readily
'apply themſelves to the uſe of their needles.
'They imagine themſelves already grown
'up, and think with pleaſure that ſuch qua-
'lifications will enable them to decorate
'themſelves."

This is certainly only an education of the body; but Rouſſeau is not the only man who has indirectly ſaid that merely the perſon of a *young* woman, without any mind, unleſs animal ſpirits come under that deſcription, is very pleaſing. To render it weak, and what ſome may call beautiful, the underſtanding

derſtanding is neglected, and girls forced to ſit ſtill, play with dolls and liſten to fooliſh converſations;—the effect of habit is inſiſted upon as an undoubted indication of nature. I know it was Rouſſeau's opinion that the firſt years of youth ſhould be employed to form the body, though in educating Emilius he deviates from this plan; yet, the difference between ſtrengthening the body, on which ſtrength of mind in a great meaſure depends, and only giving it an eaſy motion, is very wide.

Rouſſeau's obſervations, it is proper to remark, were made in a country where the art of pleaſing was refined only to extract the groſſneſs of vice. He did not go back to nature, or his ruling appetite diſturbed the operations of reaſon, elſe he would not have drawn theſe crude inferences.

In France boys and girls, particularly the latter, are only educated to pleaſe, to manage their perſons, and regulate their exterior behaviour; and their minds are corrupted, at a very early age, by the worldly and pious cautions they receive to guard them againſt immodeſty. I ſpeak of paſt times. The very confeſſions which mere children were obliged